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KENYAN WOMEN HAILTRAINING PROJECT

DPS 85130

NAIROBI (DPS, June 13) -- "Train a man and you train an individual; train a woman and you build a nation!" were the enthusiastic words of support from Bishop Benjamin Nzimbe of the Diocese of Machakos as he greeted the women attending the Leadership Training for Development project being held in his diocese.

This was one of six workshops given around Kenya in April and May as a joint project of the Episcopal Church and the Christian Community Service Committee, which is the development arm of the Church of the Province of Kenya, with additional funding provided by a church fund of West Germany and the Mother's Union of the United Kingdom. Over 150 Kenyan women were trained in leadership skills and how to plan and manage a development project at the community level.

"This is precisely what Kenya has needed," commented Caroline Masuka. "I've learned why some of my projects have failed. Now I know how to plan in the future."

Masuka, a Mother's Union worker from the Diocese of Mombassa, was a member of the planning committee for the month-long training pro-

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ject. Other members included Lillian Njehu, organizer of a Green Belt reforestation project and a training project for unemployed women who are school drop-outs; Susan Mumina, secretary to the Provincial Secretary; Peninah Itotia, an agribusiness woman and lay reader; Grace Ngome, a teacher in Kenya who is active in organizing women's economic development projects in her community; and Joyce Kores, who has organized over 500 women in Masailand for water projects.

The project was born when Ngome and Kores were in Washington for a Rural Women's Development workshop, where they met two American women, Dee Hahn-Rollins and Jane Surles. Hahn-Rollins and Surles are both professional trainers/consultants who specialize in training for women and training in cross-cultural settings with people from developing countries.

Hahn-Rollins works with the women's leadership training project of the Women for Mission and Ministry division of the Episcopal Church, piloted a development education training workshop for World Education, and trains for the Peace Corps. Surles has trained managers and development workers from more than 25 developing countries.

As a result of that conversation, the four women developed a proposal for the Kenya Rural Area Women's Project (KERAWOP) which was brought to the Overseas Development Office of the Episcopal Church.

Jane Watkins, Overseas Development Officer, explains: "In our work with our partner churches overseas, we are aware of how often the most effective local development projects that actually improve the lives of the poor are projects organized and planned by women. It is a documented fact that while women are most often the initiators and implementors of these projects, they are the least trained and have the least access to outside resources. This project fits perfectly into our objectives. It was for the benefit of women working at the most local level who were using local resources and training local people. Also, it was a project initiated by women from Kenya, not some project thought up over here and exported there. Finally, it was envisioned as a true partnership. Americans would not go to "teach" Kenyans. American and Kenyan women would share and learn together. I was very excited about

the project. In over a decade of development work, it seemed to be one of the soundest projects I had come across."

Discussions with the province led to the formation of the planning team which set up the training.

The Kenyan planning team invited a group of American trainers and Bible teachers to participate with them in the project. The basic American team was composed of Hahn-Rollins, Surles, and Verna Dozier of Virginia; Sheila Weilenman and Marjorie Magruder from the Diocese of Mississippi; and Dr. Bessie Lyman and the Rev. Marjean Bailey of the Diocese of Massachusetts. They were joined for parts of the training by Watkins; Ann Smith, Coordinator for Women in Mission and Ministry at the Episcopal Church; Rebecca Stiles, a health programmer of the staff of the Episcopal Church refugee project in Southern Sudan; and Vera Pierce, who accompanied Dozier for the first week of the training.

The American team and the Kenyan planning committee of KERA-WOP were joined by a representative appointed by the Church of the Province of Kenya bishops from 9 of the 11 Kenyan dioceses. This group gathered for a one-week "training of trainers" workshop at St. Julian's Conference Center near Nairobi. Dozier and Hahn-Rollins facilitated the training, in which the two groups identified training needs and shared experiences and techniques. Bible study, especially of women in the Bible, was an integral part of the design.

"The best part of this project," commented Njehu, who chaired the project, "is that the American women have come here as partners to share with us. We have all learned from each other."

From this sharing, three teams made up of two or three Americans and four or five Kenyans each, designed five-day workshops. One team conducted workshops in Mombassa and in Machakos. The second team was in Eloret and Kisumu, and the third in Embu and St. Julian's. Each of the six workshops trained from 16 to 35 women.

Approximately 80 percent of the women trained were members of the province Mother's Union. They were joined by women from the Presbyterian, Evangelical, Baptist, and Church of God Churches and the Salvation Army.

Upon completion of the field workshops, the trainers reconvened in Nairobi, where they evaluated the program, planned a manual for

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future use in training, and set up a permanent training organization for Kenyan women.

The manual will be available and the training will be offered in workshops by the Kenyan trainers and consultant Hahn-Rollins during the United Nations International Women's Conference in Nairobi this July.

Smith, who worked with the Overseas Development Office to find funding for the project, served as liaison to the Mother's Union and was a part of the field training team, noted that "The Kenyan women are the stars of this project! The generosity of their love and appreciation was at times overwhelming. I am inspired by their readiness to learn."

Writes Ngome: "I would like to express my appreciation for your response to our need for the training, which you provided in April, and to thank the American trainers for the nice work they did. I enjoyed it tremendously and so did everybody who participated. The training was beyond everybody's expectations, and we have no words to express our appreciation. It is my hope and belief that the development projects started will get a face lift from the training."

The new knowledge was only a part of the reward for both Americans and Kenyans. All of the women shared a sense of enhanced self-confidence and a feeling of the common bonds that women share world-wide.

Isabella Kamau of Kenya wrote: "The training was so useful to me, as it has given me a lot of knowledge to use in my house and with my people, as I have gained courage to train even big men. The training has opened the doors from Kenya to America and from America to Kenya. It has increased the number of my friends."

Magruder spoke for all the Americans when she wrote: "This experience of sharing in the leadership training of these Kenyan women has been so awakening and inspiring -- so strengthening of the bonds of love and understanding -- that I wish I could stay in Kenya to share in

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the realization of this dream. Since I can't stay in person, I will be always present in spirit."

A film strip on the project is being developed by the Communication Office of the Episcopal Church Center and will be available in the fall. The training manual will be available in July before Hahn-Rollins returns to Kenya to conduct Phase II of the training and accompany the Kenyan trainers to the Women's Conference.

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MEDICAL VOLUNTEERS

SENT TO ETHIOPIA

DPS 85131

NEW YORK, (DPS, June 13) -- The Presiding Bishop's Fund for World Relief has sent its first team of volunteer medical and health workers to Ethiopia with the cooperation of Africare and the Volunteers for Mission unit at the Episcopal Church Center. The team has joined other volunteers who minister to the thousands of starving people in the feeding center at Makele.

The Presiding Bishop's Fund board of directors has granted a total of \$354,500 to support and maintain an eight-member medical and health team in Ethiopia for 12 months, operating through Africare, a relief and development agency with which the Presiding Bishop's Fund has worked for over eight years. Africare's chairman is the Rt. Rev. John T. Walker, Episcopal Bishop of Washington, D.C., and its executive director is Dr. C. Payne Lucas, former Peace Corps Director for Africa, and a well-known authority on African affairs.

Two members of the initial group from Santa Fe, N.M., Susan S. Kalish, a nutritionist, and Clifford Mills, a certified medical technician and nurse, are also serving as Episcopal Church Volunteers for Mission. Both have previously lived and worked in Africa. They were commissioned to minister to famine victims in Ethiopia by Walker at a special service in the Bishop's Chapel at the National Cathedral, Washington, D.C., on April 11, the day of the team's departure. The Volunteers for Mission were presented for commissioning by Ambassador Armistead I. Selden, a member of the Fund's board, accompanied by the Rev. Samuel R. D'Amico, network officer of the Fund, and the Rev. Clifford Waller, associate, Volunteers for Mission.

Kalish, the daughter of a Foreign Service officer specializing in African economics, was brought up in Nairobi and Johannesburg. She later spent four years in Zimbabwe before serving as a professional social worker in Alhambra, Calif. She is a graduate of George Washington University.

Mills graduated from the University of New Mexico in Albuquerque, where he majored in biology and chemistry. He worked in

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Ethiopia with a health team of the U.S. Peace Corps, and more recently served as a contract paramedic and medical technician in Santa Fe.

In the service of commissioning, Walker charged each of them with the following words: "God now calls you to a special ministry of healing as a Volunteer for Mission in Ethiopia. In the name of Christ, you are to serve all people, but particularly the poor, the weak, the disposessed, the sick, and the lonely. At all times your life is to show that in serving the helpless you are serving Christ himself."

In early June, Robert E. Brown, comptroller of the Episcopal Church Center, accompanied the Fund's executive director, the Rev. Canon Samir J. Habiby, to Ethiopia to review the progress of the Fund's programs and insure that proper accountability and evaluation procedures are in place. The Fund has granted more than \$1 million to projects in Ethiopia since November.

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SCOTT OF CANADA

TO RETIRE IN 1986

DPS 85132

TORONTO (DPS, June 13) — In a surprise announcement to the May meeting of the Anglican Church of Canada's National Executive Council, Archbishop Ted Scott said he was stepping down after more than 14 years as head of the church here. He is senior among all the primates in the world-wide Anglican Communion.

Scott will deliver the presidential address to General Synod in Winnipeg next June, and his resignation will take effect after that. An electoral synod and installation of a new primate will be a part of the agenda of that synod.

The primate said he was making his decision public now to end rumors and speculation about when he might retire and to allow the agenda planning committee for General Synod time to make adequate preparations.

"The privilege of being primate has been an incredible one for me," he said. He praised the support he received from each of the 30 dioceses in Canada and from senior staff with whom he worked day by day.

He also had words for the thousands of people he has met across the country during his years in the primacy.

"I don't find synods and meetings boring, although some parts of them may be," he said. "They have given me an opportunity to meet with persons, to listen and share with them. I have appreciated the support and privilege of holding this office."

He spoke personally of his time in office and why he had stayed beyond the 10 years that he had predicted when elected at a General Synod in Jan. 1971.

"When we switched synods from every two years to every three, we created some problems," he said. "I contemplated resigning in 1983 unless there were specific things that I could do."

He told Council members that friends and associates with whom he consulted pointed out five contributions he could make within the next three years. Among these was the fact that the church was in the

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middle of the Anglicans in Mission program and that he should attend the assembly of the World Council of Churches in Vancouver as primate of the church, not as past primate. In addition, there was evaluation work in which he engaged for the Anglican Consultative Council.

Others also wanted him to spend time visiting Canada after his World Council responsibilities had concluded. He had been moderator of the World Council of Churches for seven years and spent about one-third of his time carrying out those responsibilities.

Scott said his resignation date will permit him to make a final report to the next General Synod on his primacy. Then, he said, he wants to do some writing about what the church has learned during that decade and a half.

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HYMNAL SALES

TOP EXPECTATION

DPS 85133

NEW YORK (DPS, June 13) -- In a rare combination of stewardship and enthusiasm, 95 percent of the dioceses in the Episcopal Church have elected to participate in the Church Hymnal Corporation's diocesan purchase plan for the forthcoming Hymnal, 1982, thereby saving more than \$1 million -- \$57,000 of that in the Diocese of Virginia alone.

The plan required dioceses to coordinate orders from their parishes and organizations, so that for each participating diocese there would be one order, one payment to Church Hymnal Corporation for all. In return, the books (in orders of 20's) would be available at a cost of \$8.50 each for the Singers Edition, instead of \$9.95.

Details of the plan were circulated to diocesan bishops via an October letter from Frank Hemlin, vice president and manager of the Church Hymnal Corporation. Response to the plan has exceeded all expectations, resulting in a first-run printing of a million copies. As a comparison, the first run of the Book of Common Prayer, 1979 was 800,000 -- despite the fact that unlike the case of the prayer book, use of the new hymnal was voluntary. According to Hemlin, much of the success of the plan is due to diocesan liturgical and music commissions, whose members often served as "salespersons" throughout their diocese.

Response has been so good, in fact, that while the original plan was for the hymnals ordered through the diocesan purchase plan to be sent to the diocese and distributed by them, the Church Hymnal Corporation has recently announced that for participating dioceses wishing it, the hymnals will now be sent to the individual parishes and organizations which ordered them, free of charge. Hemlin calls it "an everybody wins situation." In a May 20 memo to diocesan bishops and purchase plan coordinators, he said, "In this way, the Trustees and management of the Church Hymnal Corporation can show their gratitude to the Church for its act of faith both in this plan and in the whole process." So far, only one diocese has refused this service -- because they are planning a diocesan-wide celebration at which the hymnals will be distributed.

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Shipping of the hymnals to participating dioceses is expected to occur before Christmas.

Sources close to the planning process identified the non-participating dioceses as New York, Ohio, Eastern Oregon, West Virginia and Northwest Texas.

Although the deadline for the diocesan plan was April 1, orders are continuing to come in apace. A similar plan whereby parishes could order in blocks of 20 at a cost of \$9.00 per hymnal has a deadline of June 30, and those taking last minute advantage of that may well push advance sales over the current 800,000 figure.

Bound in such a manner that it will lie flat when open, Hymnal, 1982 will contain 703 pages of hymns, using 600 texts and 720 tunes. With service music for Rites I and II, the total number of pages will come to 960. The first run printing will use three million pounds of paper.

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HONDURAN CHURCH

STANDS BY PEASANTS

DPS 85134

SAN PEDRO SULA, Honduras (DPS, June 13) -- Episcopal Church efforts here to secure land rights for the native campesinos appear to have led to at least one incident of harassment.

Christian Solidarity, an Episcopal organization partially funded by the Presiding Bishop's Fund for World Relief, aids refugees and helps the campesinos obtain legal title to the land upon which they live and farm. The Honduran constitution endows the peasants with this right after they have occupied the land for a certain time.

In May, 10 members of an Episcopal Church mission -- the Church of San Pablo in Calpules -- were accused of "subversion and thievery" and jailed. Under the aegis of Christian Solidarity, Otilio Gallo, the lay reader in charge of the mission, and a lawyer were sent to secure the men's release. Instead, Gallo himself was jailed.

Although Gallo, a Nicaraguan working as development officer for the Honduran diocese, was held only for a day, some of the men of his parish were held and interrogated for two weeks before being released with no charges filed against them. Church authorities suspect that former land owners had fabricated the charges as a form of harassment against the peasants in order to gain the land back.

Bishop Leo Frade told Church Center staff officers that "this is the beginning of our campaign for the campesino's rights," adding his hope that this harassment incident won't be repeated. Frade called the people of San Pablo "peaceful and hard working people who are struggling to survive and who deserve the backing of the Church," in this crisis.

San Pablo is an example of the mission thrust of the Episcopal Church in Honduras. Seventy percent of the Church members are campesinos baptized in recent years as part of a strategy of the Church to minister in isolated areas served by no other church. San Pablo was started a year ago through the efforts of Episcopal Church Volunteer for Mission, June Craigie.

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PRESIDING BISHOP

REFLECTS ON TERM

DPS 85135

By Lee Hickling

(EDITORS: Lee Hickling, editor of the Virginia Churchman, conceived the idea for this story, interviewed Bishop Allin and agreed to make the manuscript available to Diocesan Press Service. Lee spent a long career in secular journalism before taking over the Churchman. He was also editor of the 1982 General Convention Daily.)

RICHMOND, Va. (DPS, June 13) — Presiding Bishop John M. Allin will retire this December, leaving his successor an Episcopal Church that Allin believes is recovered from its bitter disputes of the 1970's, vital and healthy again and ready to do the work prepared for it to walk in.

Reconciliation has been the keynote and aim of his administration, he told the national Executive council at the last meeting he will preside over before General Convention.

Reconciliation is really the whole mission of Christians, he said on a flying trip through here, on May 18. The Presiding Bishop is on a killing schedule of official visits in his last year in office.

"I'm having a little difficulty keeping up with the Presiding Bishop," he said during a sermon he preached for the 150th anniversary of the founding of St. James' Church, one of Richmond's oldest parishes.

"Our Lord's mission was to reconcile us with God and with each other," he told reporters who had asked him to reflect on his 12 years as head of the Episcopal Church.

In the confusion of the age, in the terrible turbulence of the 1960's, he feels the Church lost both coordination and communication.

"We had lost the sense of the comprehensive Christian mission," he said.

Now he thinks the Episcopal Church is ready to concentrate on its mission and stop arguing about theory and tactics.

"Our primary concern is to call to every brother and sister,

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both in and out of the Episcopal Church, to respond to the ministry of our Lord and meet these terrible human needs and deprivations that exist."

He pointed to signs that the Church is vigorous, solidly based and growing. In 1973, when he took office, the budget was \$13.6 million.

Allin did not say so, but that was a drop from the years just before. Giving to the Church fell in the late 1960's and early 1970's. The drop was widely blamed on rebellion in the pews against Presiding Bishop John E. Hines' special programs, particularly their financing minority non-church organizations with no requirement that the money be accounted for.

In 1986, the national General Church Budget is projected at nearly \$27.5 million. "Doubled in 12 years," Allin said. "And from 1974 to 1983, the combined giving to congregations and dioceses went up from \$375 million to more than \$816 million, and that's more than double in nine years."

Furthermore, he said, diocesan support of the national Church is at an all-time high, with 98.6 percent of the total apportionments being paid.

"That's not a sick church," he said.

Membership declined during the 1970's, as it did in every other major main-line denomination. Opponents of women's ordination and revision of the Book of Common Prayer blamed the decline on wide-spread opposition to those changes.

The decline was less than in most comparable denominations, has been reversed and is now a steady growth. Allin said he doesn't think the loss was over the issues ascribed.

"I believe we've got three million Episcopalians walking around out there who didn't go anywhere else," he said. "It's not because they're mad, but because it didn't take, when they were confirmed."

Next to reconciliation, Allin may be proudest of the accomplishments of the Venture in Mission campaign, which set out to raise

\$100 million for special mission and ministry, and has raised \$170 million so far. Another \$6 to \$8 million is likely to come in.

"That shows some health and vitality," he said.

Giving to the Presiding Bishop's Fund for World Relief doubled from 1979 to 1984, to about \$4 million. Giving to the United Thank Offering of the Women of the Episcopal Church doubled in his time, to \$7.5 million. He has the figures at his fingertips.

Volunteers in Mission, a program new in Allin's term, has sent some 260 volunteers to work in mission in this country and overseas, and another 120 are waiting for assignments.

When the Rt. Rev. John M. Allin, Bishop of Mississippi, was elected Presiding Bishop, the liberal left-wing of the church felt it had been rejected, even written off by the House of Bishops that chose him.

He would move the Church back into conservatism, they foretold. Many of his critics, however, changed their minds as they heard Allin take strong public stands on nuclear disarmament and apartheid in South Africa, and open the Episcopal Church's first Washington office to make its stands known to national policy-makers.

Then he began to move the Church more vigorously into a field it once would never have touched -- what is called "social responsibility in investment." Translation: trying to persuade, or force, big businesses to pay attention to what you think are bad social effects of their corporate policies. Example: moving plants to Mexico where labor is cheap and regulation less aggressive, without showing any concern for the people made jobless in this country.

Although it has avoided making headlines about it, the Episcopal Church is now regarded as a leader in this effort. Predictably, the style has been quiet, often friendly, top-level discussion, with little to no use of press releases, nuisance suits and demonstrations.

"We learned the hard way" Allin recalled. Early on, he and the Executive Council decided to take on General Motors over some of its policies, and announced that to the New York Times.

A high General Motor's official and a faithful Episcopalian sent back word that the Presiding Bishop could have come to see top

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echelon people there quietly, and they would have been glad to deal with him. Now the publicity had not only irked them, it had given them less room to negotiate in.

"It's amazing how many Episcopalians there are in high positions," Allin said. "They're ready to talk to you. They just don't want to be blind-sided and embarrassed by their own church."

Pressure on major American banks to cut off loans to South Africa has been extremely effective. By late April, only Citibank among major institutions, had not agreed to refuse any new loans.

Bishop Allin has kept the pressure on the government constantly over the issue. At the Executive Council meeting in April, he read a fire-blasting statement that the United States policy of constructive engagement hasn't worked and that the Episcopal Church cannot "remain silent in the face of oppression," but will do whatever it can to put an end to "the evil policy of apartheid."

One of the greatest trials Bishop Allin had during his term as Presiding Bishop must have been the dispute over ordaining women to the priesthood. He stopped talking about his view on the subject publicly several years ago, and talks about it in private only guardedly.

"I had to get out of that argument," he said. "My role was to keep the two sides in conversation and to have the Church do what she said she would do." In other words, ordain women priests.

One of his last public statements was in 1977, when he said he was "unable to accept women in the role of priests."

He gives every indication that this is still his view -- that he does not believe a woman can validly perform the two unique priestly functions, offering sacrifice and making intercession.

He has ordained two women deacons, no priests. But he has clearly restrained himself from using the weight and prestige of his office to advocate what he believes against what the General Convention of 1976 decided the Episcopal Church would do.

A General Convention, he has said, can tell the Presiding Bishop what to do, but not what to believe. He backed the 1977 "con-

science clause" passed at a House of Bishops meeting in Port St. Lucie, Fla., giving bishops who do not believe women's orders to be valid a right to refuse to ordain them.

But he has helped women be ordained. Several times, when a qualified postulant could not be ordained by her own bishop, who had invoked the conscience clause, Allin has helped her find another bishop who will perform the rite.

Nor does he discriminate against hiring women in orders for the Church Center staff.

More than financial stability and comparative peace in the family, Allin believes he is leaving the Episcopal Church an important legacy in his Next Step in Mission program.

He hopes this fall's General Convention will, as he told the Executive Council, issue a clear and "inclusive" call to Episcopalians "to participate in the five functions of Christ's mission and our stewardship: Service, Worship, Evangelism, Education and Pastoral Care."

Those five kinds of Christian service, arranged to form the acronym SWEEP, are the framework of Allin's Next Step, which is not a program, but a method, as its backers always say.

Every congregation, every diocese and every organization is bidden to examine what it is doing, what it ought to do and what it could do in each of the five areas.

Next Step was approved by the 1982 General Convention. A congregational guide was issued in 1983, and, within a year, half the dioceses reported parishes were using the self-evaluation method. Since then, it has been used in every diocese and more than half have built it into their planning processes.

In New Orleans, there was an apparent conflict between the Next Step and the Jubilee Ministry program advocated by the Episcopal Urban Caucus, APSO and other groups -- a system of model programs, or "centers," for innovative ministries to particular human need.

One of Allin's die-hard critics, president Byron Rushing of the Urban Caucus, claims he "sabotaged" the program by delaying in spending the authorized \$200,000 and spreading responsibility out among existing staff.

A staff officer has been hired now, and about \$65,000 allot-

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ted to the Coalition for Human Needs for Jubilee Ministries, outside the budget. Allin and Church Center people give every evidence of enthusiasm for the program, and have "affirmed" -- not financed -- 37 Jubilee programs.

Allin believes the General Church Budget should never become the Church's major means of carrying on mission and ministry in the name of the Church's Lord. This year, he took a strong stand against a perennial tendency of central church organizations to make each new field of ministry a program office on the staff.

"The tendency is to talk of the national program budget as the reservoir from which we do all missions," he said. He ordered the Church Center staff to resharpen their pencils, rework their askings and get the 1986 budget proposal down inside the prediction of income from the diocese' giving -- which, he pointed out, is 98.6 percent of what they are asked for.

"To expect the Episcopal Church" -- his voice capitalized the E and C -- "to meet all the needs is bad stewardship," he said.

"Our role is to coordinate and to enable."

Allin thinks that a major part of the Church's mission of reconciliation, of people with each other and with God, is to meet every legitimate human need. He stressed the word legitimate.

To him it seems plain that no innovations, no clever programs are needed to carry on the Christian mission.

"No new call to some new activity is needed now," he said. The Church knows what it is called to do -- to serve suffering humanity and bring it to Christ. What he thinks is needed is to stop arguing and get on with the work.

"The General Convention ought to be a great session for strategy on how to get about mission," he said. "We ought not to sit around and talk about resolutions."

"Experience teaches," he told the Executive Council, "that we are drawn closer together with more incentive and means to resolve internal disagreements, regardless of how important, when we are cooperat-

ing in attempts to relieve human suffering and provide better living for all, than when we square off and demand immediate concession and conformity from one another."

He summed it up in homely figure. "The nose-to-nose posture is intended for kissing, not argument."

He said that's what he hears people saying on his busy schedule of farewell visits. "My travels through the Church reveal to me a Church-wide hunger and longing for a renewed call to the Christian mission, to share life with others."

In 12 years, he has visited every one of the Church's 121 jurisdictions except Ecuador. He expects to repair that omission by going there in July.

Allin intended to spend his month's vacation at Sewanee, his alma mater. He plans to live there after he retires.

Who does he like most among the four nominees to succeed him? There is no way the Presiding Bishop will answer that question in public, but he has a response already.

They are all such good choices, he said, that the Church might best resort to the method of decision the apostles used, reported the book of Acts -- cast lots.

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